

REMOTE VIEWING SESSION DATA

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*****
*
* Remote Viewer : LB
*
* Interviewer : ED
*
* Observer(s) : _____
*
*
* Date : 18 / 02 / 86
*
* Starting time : 1309 hours, local
*
* Site # 5082 : _____
*
* Site Acquisit.: (CRV) ERV PRV ARV BRV Other _____
*
* Working Mode : (GT) HEM Other _____
*
* Feedback class: A (B) C
*
*****

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*****
*
* Ending time : 1434 hours, local
*
* Notes : _____
*
* Highest stage : 5
*
* Evaluation : +
*
*****

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*****
*
* Actual site : HOLY GROTTOS OF CAPPADOCIA, TURKEY
*
* RV summary : _____
*
* : _____
*
* : _____
*
*****

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SG1J

18 FEB 86

FT. MEADE

SG1J

1309 HRS

A.V: Saw corner of
PHOTO w/sky - MUST BE
AN OUTDOOR PLACE.

651485
159979

A: ACROSS
RIDGE
HAND
SMOOTH

B: LAND

651485
159979

A: RISE
HAND
ACROSS

B: LAND

S2:

BROWN
BUCKLE

ACR DRIVS.
SUNNY (FROM
PICTURE)

S2:

ROUND
HAND
FLAT
OPEN
SMALL

ACR DRIVS.

NOISY -
SCALY - PLAINS

(2)

SZ:

TOO MUCH BKK
BOL BKK.
CONCRETE
STRUCTURES.

ROU 4H
GREY
BROWN
TAN

BOL BKK
MISSILE COMPLEX
FIRING PAD.

651485
159979

A: ACROSS
RIVER
HAW

B: LAND

SZ: HAW
SMOOTH

~~SMOOTH~~
EVEN
1

3

651485

159978

A: RISING
HAND

B: STRUCTURE

SL: PAINTON FEEL
METALLIC SOUND
HOT

SY

U/I

SHARP
THIN
HAND

NO L BNC.
NOTAL ROSE.

QUIET

TAN

FROSA A.R. SNOW
SAND SY

COOL BROSSE FOR

HOT (PARTICULAR)

SHARP FOR

SOLID

(4)

651485
159979

A: ADDRESS
RISIN

B: LAND

SZ:

HIGH

DOWN

WIND

SPREAD OUT

EMPTY

SY

LOWLY

SY

CONF BKK
SOME SOUND THAT I'VE
HEARD BEFORE - BUT
CAN'T ID.

SOUNDS.

SUMMARY: LAND/STRUCTURE INTERFACE. LAND
IS OPEN, SCALED, SOME
DESERT-LIKE.

ROL BKK.
SOUND IS "RUSH-RASH"
OF OPEN, RUST BONE-

STRUCTURE(S) IS OPEN, WIDE. DESERT.
THAT IT'S A COMPLEX OF STRUCTURES. LOW,
Approved For Release 2000/08/08 : CIA-RDP96-00789R001400400001-2

WHILE PLATO IS QUIET.

5

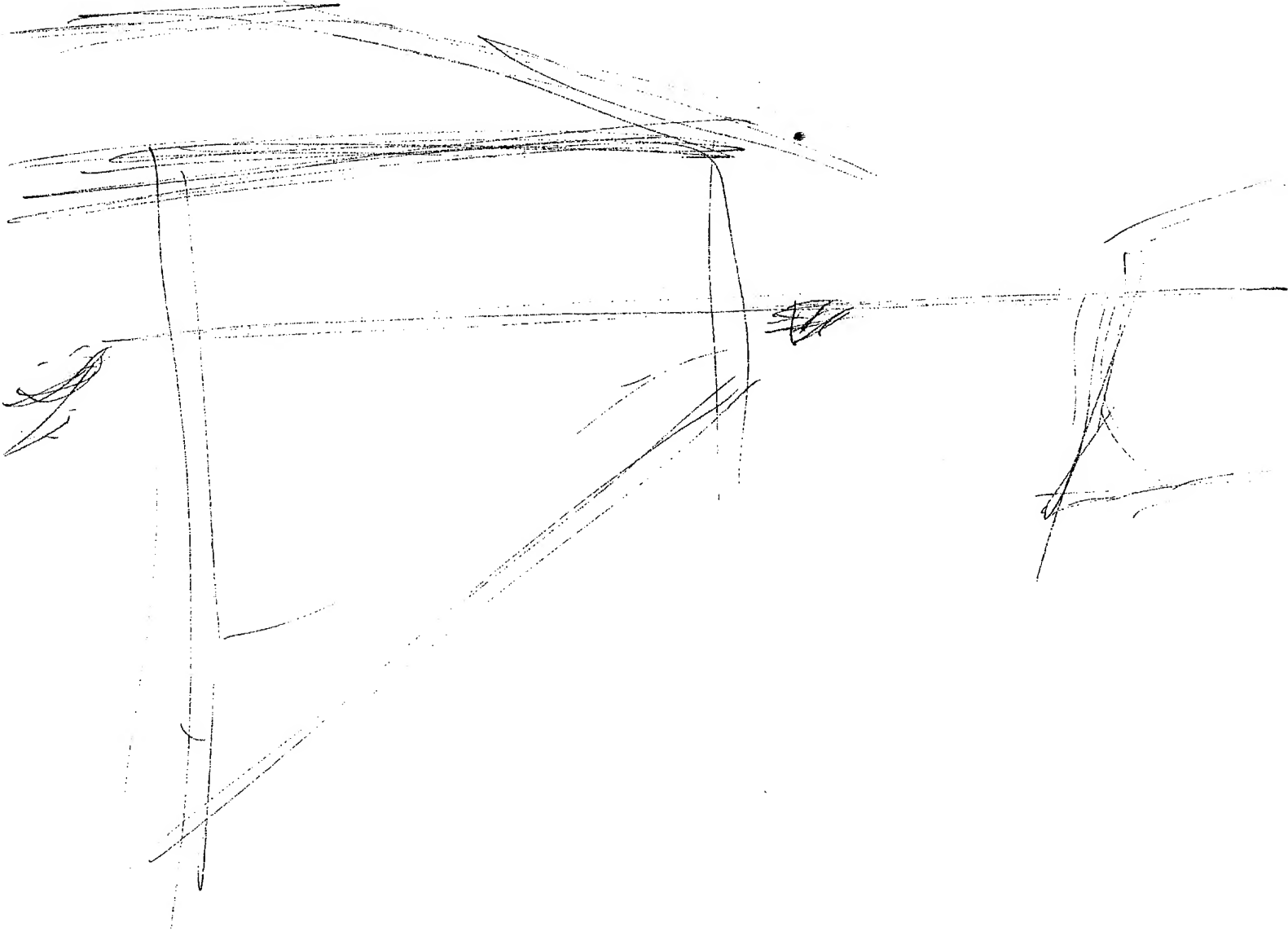
AI. DAK

PLACE MAKOS ME FOOT

"HOMES, AGAIN!"

ADL DAK:

(P.I) UNDECLARED
ADL OF AN
ANNOYO



7

SZ: 0 AI EI T I SOL A/S

KNOW
KNOW
YELLOW

ARMILLO

LAND

OPEN

FLAT

QUIET

EMPTY

WARM

COOL

AIR
BUSTLE

QUIET

PLACE MAKE
NO FOOD NICE
GREAT DAY!

NO DATA

LIGHT - COLON

TEXTURE

STUCCO

SNEED

DUSTY
SAND

CHICKEN
SOUNDS

8

S2: P. A1 E/ T I AOC R/S

SOUNDSES

LOW
FLAT
THICK
SOLID

WALLS

QUIET

~~QUIET~~ →

~~SEADNERS~~

DOOR

DARK

GREEN
BROWN

NOTHING'S HAPPENING
HERE - ALMOST NOTHING

WHITE
DIRTY
COOL

SLOW

SOUNDS

SOUNDS
DISTANT SOUNDS

PEOPLE
CHILDREN

→
VAGUE
VISUAL
OF SCENE
HILL w/
DIRTY CITY
AROUND

9

S2: D. A1. E7 T 1 ASD K/S

STRUCTURE
WINDOW

CLOSED
COUNTO

STRUCTURE

LOW
WIDE
LONG
FLAT

QUIET

EXAGGERATION

DINTY
SPARK

STARK

INTERVIEW SUMMARY: LAND IS FLAT, OPEN, QUIET.
STRUCTURE SEEMS TO BE ONE OF SEVERAL-
MAIN ONE IS LOW, WIDE, FLAT. I GOT THE
FEELING THAT IT'S STARK, WELL-BUILT (STUCCO/CONCRETE)
BUT SOMEWHAT DIRTY. PEOPLE SEEM TO
CONSIST OF CHILDREN & VERY OLD. FEELING
OF SADNESS & EXPECTANCY. THERE IS AN OVERALL
QUIETNESS TO THE PLACE.

1400 HRS

SZ: D. K1 E7 T 1 ABL A/S,

SMOOTH

~~RED~~

ROUNDED

REG NOT

BED

BALL

PAINTED
SURFACE

~~RED~~

SLAB

MATROS NOT
FEEL LIKE
I FEEL WHEN
VISITING MATROS.

DARK.

ROOM

INSIDE

COOL

SMELL OF DUST

FEELS LIKE
I'M INTRUDING
ON STRANGERS.

TOO MUCH BAK

(11)

SL. D. A. E. T. 1. 802 A/S

SAD
DRAINSD
BORED

SPOON →

BUR.

VERY STRONG
SYMPATHY FOR
POUNSON/PEOPLE

DID A QUICK CITING
OF SUBJECT BECAUSE
I COULDN'T PULL OUT
FROM THE EL.

SKINNY

DIMPY

YOUNG

PEOPLE
CHILDREN

PLACES
MAKES ME
FEEL GOOD

AGE 17.11.
CHILDREN
PLAYING
IN STREET.

LOCALIZED

QUIET
NOT EASY

EXPOUNDED

A/S THE
VAGUE VISUAL
OF UNUSUAL
HATS.

(12)

SL D A E T I A/L A/S

SUBST

SMILES

ENERGETIC

OBEYIENT

"CLANG" SOUND

WALK BACK
WKS A BOLL.

FUN

CHILDRON

DOESNT SMELL

"DOESNT" IS
POSSIBLY NOT
DRIVE.

(13)

OBJECTS
ATTRIBUTES
SUBJECTS
TOPICS.

DESIGN
OBJECTS
EMINATIONS?

ROCKS
DUST
SHARPLY PAUSED
CLEAN AIR
SMALL
OILY SOUND

DESIGN
ATTRIBUTES
EMINATIONS?

CLEAN
OILY
QUIET
PLEASANT
FREE
NICE

DESIGN
SUBJECTS
EMINATIONS

LOW HOUSES
SPACING
SHARP SHADOWS
CLEAN AIR
ADDS "FEEL" IN STUCCO
LOW BUILDINGS.

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DOSSIER
TOPICS
OMINATIONS?

PLAY

WARM/COOL

FIRST DOOR

EXPOSURE SPANSES

ALL BACK
U/I "YONO" OF
EXPOSURE
NON-FORLIE 1100
KNOWN IN MANY
MEXICAN FRIENDS

AT SYMPATHY
BYRON OMINATIONS?

AUS (OLD)
CONTINUOUS
NO-HOPS
OBTAINING

sum

(15)

SUMMARY: PEOPLE TEND TO BE IN TWO GROUPS:
 OLD & YOUNG. I FIND NO ONE MIDDLE-AGED.
 OLD SEEM TO BE INSIDE STRUCTURES, BAD
 (EXPECTANCY, LONGEVITY, SAVINGS, NON-FEELING,
 DRAINED, ETC.). YOUNG SEEM TO BE ENERGETIC,
 PLAYFUL, HAVING FUN, BUT VERY OBEYANT. INSIDE
 OF ONLY STRUCTURE I GOT WAS A 1-ROOM
 LIVING AREA, CLOSER, DARK, RUSTY, ILL-KEPT.

IF FINISHED TO CROSS FROM ABOVE, I WOULD
CROSS SITE TO BE A CATHOLIC SCHOOL RUN
 BY NUNS IN THE DISTANT.

1434

SITE END.

vented an alphabet in which the newly converted Slavs first learned to write. Then script, and the Greek-based Cyrillic that soon supplanted it, conveyed Byzantine liturgy and learning to the Balkans, then to Russia, molding their thoughts, giving them brotherhood in faith and a Slavonic literary language, the Latin of the East.

"Civilizing the Slavs was Byzantium's most enduring gift to the world," Harvard Professor Ihor Ševčenko told me. Among the consequences, Kievan Russia emerged from pagan isolation to join the European political and cultural community. Byzantium was Russia's gateway to Europe.

In Kiev, Professor Andrei Bielecki told me how Vladimir, prince in that Mother of Russian Cities, shopped about for a religion for his people. He sampled the Hebrew, Latin, and Islamic faiths. Fond of women, he favored the Muslim promise after death of fulfillment of carnal desires. But alas—No wine. "Drinking is the joy of the Rus," a chronicle has him say.

So he sent emissaries to Constantinople. Inspired by the resplendent liturgy in Hagia Sophia, they "knew not whether we were in heaven or on earth. For on earth there is no such splendor. . . . We only know that God dwells there among men. . . ." Whereupon Vladimir had his people, on pain of the sword, baptized in the Dnieper.

Out of the wreckage of the Mongol empire, princes of Muscovy climbed to power, golden domes and crosses gleaming above the red-brick walls of their Kremlin. Cossacks, fur traders, missionaries spread across Siberia.

At Sitka, on snow-peaked Baranof Island in Alaska, the icons, incense, and chanting in onion-domed St. Michael's Cathedral

"We changed the form of the icon," he said as he proudly showed me an icon, the Virgin of Sitka. "That is the essence of Orthodoxy, the true faith."

TO CHANGE or not to change. Here was a key to understanding the chasm that divides the thought world of Byzantium—and Eastern Europe—from the West.

The West transformed itself through the Renaissance, Reformation, Enlightenment, and the rise of science into a dynamic society enshrining the individual and progress through free inquiry and experiment. The East, until the 18th century, remained essentially static. Byzantine thought sees its world not in process; it has arrived, its eternal order God-ordained.

The Byzantine mind transformed the classical Greek word "to innovate" into "to injure." In a monarch's penchant for innovation is disaster. Procopius insisted, of course, that innovation is not only heresy but also a crime against the state.

So threatening was change that great reforms in 11th-century Russia split the church. Old believers endured unspeakable tortures and mortared themselves in mosaic rather than raise the sign of the cross with three fingers instead of two.

Ritual details widened the rift between Rome and Constantinople in the 11th century. Until then East and West shared a common faith and heritage.

The patriarchs of five Christian centers had helped shape this universal faith. Then in the seventh century the march of Islam engulfed three—Jerusalem, Antioch, and Alexandria.

Continued on page 74



Holy grottoes of Cappadocia once housed the largest community of monks in Asia Minor. From here missionaries spread the Christian faith as far as Ethiopia. Some 300 beautifully frescoed churches and dwelling spaces for 30,000 were carved from the soft volcanic pinnacles between the 4th and 14th centuries.